

THE
COMMON SCHOOL JOURNAL.
NEW SERIES.

WILLIAM B. FOWLE, EDITOR.

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TO OUR PATRONS.

Our Journal, through your kindness, has reached the end of its thirteenth year; the end of the thirteenth volume of the work, and the third of our management. It would be useless for us to endeavor to conceal the fact, that we not only have labored without any pecuniary reward, but almost without sympathy or encouragement of any kind. We are not surprised at this, because our course has departed in some important respects, from that of our predecessor in the editorial chair, and the implicit faith reposed in him by his friends, unfitted them to believe that all he did or proposed was not the best that could be done or proposed, while the prejudice and hostility of his enemies, who were many and bitter, have probably led them to neglect the Journal, on the supposition that the same sentiments and feelings control the Journal now that controlled it formerly. So far as the Journal was the firm and devoted friend of Free Schools, the upholder of a Board of Education, the supporter of Normal Schools, its character has never changed, it is still all that it ever was in these respects, but it is no longer a conservative in the matter of Free Schools, for it believes that they are exceedingly imperfect. It is still an upholder of a Board of Education, but it has serious doubts whether the Board, as at present organised, is doing one-tenth of the good it ought to do; it is still unshaken in its position, that the Teachers of our Common Schools must be taught in Normal Schools, but it is satisfied that the Normal Schools, as now conducted, can never essentially affect the great mass of our teachers, and, of course, must disappoint all who expect that they will produce any considerable effect upon the schools. At the revival of education, which followed the establishment of the

Board of Education, we were among the foremost to demand for it and for its measures, a full and fair experiment. Ten years or more, we fought for it in every honorable way, and, as we now find, at great loss of pence and popularity, but when we saw the revival was to stop short of a thorough and complete reformation ; that the managers were not competent to carry forward the work, and that the schools were likely to stand still another half century, as they did after the revival of 1790, we did not hesitate in regard to our duty, which was, either to strike for continued and thorough reform, or to vacate the editorial chair, and place the Journal in tamer hands. We struck for reform, and we have frankly pointed out the defects that we have observed, and the remedies that we should propose. Of course it was impossible to do this without speaking of the system, and of the managers of it not in terms always commendatory, but we are not aware that we have ever done this in unbecoming terms, or with unnecessary severity. We have endeavored always to feel that the best men may miss their genius, and be called on to perform duties for which they are unqualified, and we have never for a moment confounded the officer with the man, the failure of official skill with a want of virtue, honor or fitness for other duties even more elevated or important. Our only fear is, that, after all the sacrifice we have made, our remarks have not been read by the Teachers, Committees, Legislators and others, for whose benefit they were made. We could not afford to *give* the Journal to the 8000 Teachers, the thousand Committee-men, and the numerous Legislators who ought to read it, and we find that it is too much to expect them to pay a dollar a year for practical information on a subject so unimportant as the Free Public Schools ! We have conversed with leading men of these three classes, and we have rarely found a Teacher, a Committee-man, or a Legislator, who knew what had been done for the Common Schools, what is doing in them, or what remains to be done, to make them what they ought to be. The Teachers all complain of neglect and of inadequate pay ; and all seem to be looking for a millennium, which is to come without any reasonable exertion on their part, or any contribution of means. The Committees seem to be satisfied with doing as much as their grandfathers did, aiming not to alarm the tax-payers by enlarged appropriations, rather than to stir up the citizens to new exertions and necessary improvements, without regard to expense. The Legislators seem to be waiting for an impulse from the community. They do not seem to be unwilling to act, but they need guidance, prompting, urging, and the Board of Education have exhausted themselves and anchored in Standstill Bay.

In the mean time, what do we see to cause alarm, and to urge

us to action in every department of education? We think the portents of trouble were never so numerous and so threatening, and we shall endeavor, in the first number of the new year, to point out some of them; and to show that they can not much longer be disregarded without ruin to the whole system of Free Schools.

But we can not afford much longer to carry on the Journal, as we have done, at our own expense. We have less interest than most men in a public system of instruction. Our children have all ceased to attend school, and never did attend the public schools, because we educated them ourself;—we have no property to be endangered by the vice and crime and recklessness which will prevail, unless extraordinary exertions are instantly made to educate the young, and to improve the quality of their education; we have no ambition to rise to any distinction in the community as a politician or reformer; we do feel, however, a deep interest in the welfare of our country and of our race, and we think nothing that pertains to them unworthy of our highest efforts. These we shall continue to put forth, and we trust that those teachers who feel their need of an independent advocate, and those friends of man who see the inadequacy of our present school system to meet the wants of the age, and to save our institutions from degeneracy and ruin, will subscribe liberally for the Journal and bid it go on its way rejoicing.

FREE SCHOOLS AND ROMANISM.

We give a few extracts from the Newspapers of the day, to show how the wind blows.

PRUSSIAN SCHOOLS.—The Berlin *Official Gazette* of Nov. 5th, publishes an edict issued by the Minister of Instruction, which places the Prussian schools and Teachers under the control of the Clergy."

Pure religion and free governments have nothing to fear from an educated people. Woe to religion when the clergy are the instruments of tyranny! The little Protestant Chapel at Rome has been closed by order of the Pope, and the Americans can only worship in their own way in the house of their Consul. If the Pope had the power, and he will soon have it, he would shut every Protestant Church in the United States, in the same way.

“THE BIBLE A SECTARIAN BOOK.—A matter of no little interest has recently engrossed the attention of the School Committee of the City of Cambridge. It appears that one rule in the schools of that city is, that a portion of the Bible be read by the pupils daily. This order has recently been objected to by a scholar, who, when it came his turn to read, refused, on the ground that his parents, who were Roman Catholics, instructed him not to read the Protestant Bible. The teacher of the school immediately informed the School Committee on the subject, which Board, we learn, notified the parents of the child, that they must either withdraw him from the school, or instruct him to comply with the established rules of the school, and the orders of his instructor.

We learn that a suit at law is to grow out of the trouble, and that a legal gentleman has already been retained as counsel by the parents of the pupil referred to, on the ground that the rule in question openly violates the 23d Section of the 23d Chapter of the Revised Statutes, prohibiting the introduction of *sectarian books* into our Public Schools.”

We are not surprised at this occurrence. The Roman Catholics of New York City long ago made the same objection, and, what is worse, the people allowed it, and banished the Scriptures from the schools! Now, if any position is impregnable, it is this, that the founders of this great Republic got their ideas of civil and religious liberty from the Scriptures; and by the Scriptures, and by them only, can their liberty and free institutions be upheld; and it is as true that, wherever the Romish religion has prevailed, free institutions have fallen, and civil and religious tyranny has prevailed, and has enslaved the mass of the people. It is as clear as the sun at noonday, that the baleful influence of the Romish church is beginning to be felt in the very heart of the Pilgrim’s home, and we shall not be surprised to find the political parties succumbing to the power, which they have allowed to grow up among them, and to become powerful through their mistaken courtesy and liberality. We have long been expecting this assault upon the free schools, and we have no doubt that it is the beginning of a series of assaults, which will end in their overthrow, unless the sons of the Pilgrims arise in their might, and say to the intruders, “we will give you a home, but it must be a New Eng-

land home. If you accept our hospitality you shall not dictate the form of it, you shall not prescribe the terms." We are precisely in the condition of the good-natured snake, who admitted the hedge-hog into her hole, and fortunate shall we be, if we and our children do not have to seek a home elsewhere.

We hope the Committee of Cambridge will meet the question fearlessly and firmly, and that the Legislature, at the coming session, will settle forever the basis of our free schools. It is no doubt true, and we do not wish to conceal the fact, that the basis of the Romish religion is IGNORANCE, not so much of the priesthood as of the people ; and this ignorance which has been the bane and chain of Europe, and all Spanish America, will be imposed upon us as soon as the movement may be securely made. Half the pupils in the free schools of Boston are the children of Roman Catholics, and nearly half the citizens are of the same stamp. They are managed by artful priests, and, ere long, they will claim the right to alter our free schools, so that nothing which smacks of Protestantism shall be found in them. The first blow will be struck at the Bible ; the second at all religious instruction ; the third will be a claim for separate schools under Romish teachers, most of whom will be priests, jesuits, probably, in disguise. Of course, this will break down our free schools, the charm and security of which is the banishing of sectarianism, and the education of all our children, of all sects, and parties, and conditions together. We will yield to no one in our disposition to shelter the oppressed, and destitute, and ignorant, who are flocking to our shores ; but we do not hesitate to express our conviction, arising from long and close observation, that, unless the immigrants are immediately prevented from interfering further in our affairs, the curse which has blasted Italy, starved and debased Ireland, and uncivilized Spain and her provinces, will overshadow and ruin this free land. In our opinion, the question of slavery, compared to this, is quite unimportant, the former only affecting the liberty of others, the latter involving our own.

DIALOGUE BETWEEN TWO LITTLE GIRLS.

ON PUNISHMENT.

Kate.—I wish I could go to some other school, Mary, for I do not like to be punished.

Mary.—No one likes to be punished. But, Kate, when one likes to do wrong, one must expect to pay for it. Did the teacher hurt you much?

Kate.—No, I was so mad I did not care for it; if she had broken my head I should not have cried a tear.

Mary.—I take care not to do wrong, and so do not get punished.

Kate.—Well, I am not so sly, and always get found out.

Mary.—I should think you would grow tired of doing wrong, for it must be easier to do right than wrong.

Kate.—I am not so sure of that. I like to have my own way, once in a while.

Mary.—If your own way is wrong, and brings you into trouble, I should think you would give it up, and get a better way.

Kate.—Why, do you believe I could always act right, as you do?

Mary.—Certainly. Do n't you think I could act wrong as you do, if I tried hard to do so? Do you think your little kitten will scratch me, if I take her up?

Kate.—No, indeed! She scratched me once and I soon taught her better. I should like to see her scratch any body now.

Mary.—How did you cure her so completely?

Kate.—I beat her soundly, and would not give her any thing to eat for a whole day. [*Mary begins to laugh, and Kate says*] What are you laughing at, Mary? I do not see any thing to laugh at.

Mary.—Nor did the kitten. And yet it is rather funny that the kitten left off doing wrong after being punished only once, and you can not after being punished a dozen times.

Kate.—Yes, but the kitten is n't a girl.

Mary. I know she is not, and that makes me wonder the more, for she ought not to be expected to do as well as an intelligent girl. Now confess, Kate, that you can do right if you choose to do so. You know you can, and I wish you would, for my sake.

Kate.—Why for *your* sake, when *I* have to take all the punishment?

Mary.—I really believe that every time you are punished, I suffer more than you do. I love you, Kate, and cannot bear to see you suffer.

Kate.—You are a dear one, Mol, and there's no denying it. Now I 'll tell you what I mean to do, for I am desperate—

Mary.—Do n't say so.

Kate.—Hear me out, Mary. I am desperately sick of being punished, and not a little ashamed to be worse than my kitten, and so you see, I am going—

Mary.—Where, dear Kate? Not to *leave* the school, I hope.

Kate.—No, but to *love* it, and try to be as good as you are, you little philosopher. There, [*kissing her,*] there, let me seal my promise with a kiss, and when you see me doing wrong again, just say kitty, kitty, kitty, and I shall take the hint! Little did I think when I punished my kitten, that the blows were to fall so directly on my own head.

We know not how we can better close the volume, and the year, than by adopting the following beautiful

P R A Y E R,

which we extract from BAILEY'S remarkable Poem of FESTUS.

Grant us, O God, that, in thy holy love,
 The universal people of the world
 May grow more great and happy every day,
 And that all ranks, all classes, callings, states
 Of life, so far as such seem right to thee,
 May mingle into one, like sister trees,
 And so in one stem flourish; — that all laws
 And powers of government be based and used
 In good, for the people's sake. * * * * *
 The bells of time are ringing changes fast.
 Grant, Lord, that each fresh peal may usher in
 An era of advancement; that each change
 Prove an effectual, lasting, happy gain.
 And we beseech thee, overrule, O God,
 All civil contests to the good of all;
 All party and religious difference
 To honorable ends, whether secured
 Or lost; and let all strife, political
 Or social, spring from conscientious aims,
 And have a generous, self-ennobling end,
 And we pray
 That men may rule themselves in faith to God,
 In charity to each other, and in hope
 Of their own soul's salvation; — that the mass,
 The millions in all nations, may be trained,
 From their youth upwards, in a nobler mode,
 To loftier and more liberal ends; — we pray
 Above all things, Lord, that all men be free
 From bondage, whether of the mind or body;

The bondage of religious bigotry,
 And bald antiquity; servility
 Of thought or speech, to rank and power; be all
 Free as they ought to be, in mind and soul,
 As well as by state-birthright, and that mind,
 Time's giant pupil, may right soon attain
 Majority, and speak and act for itself;—
 That truth no more be gagged, nor conscience dungeoned,
 Nor science be impeached of godlessness.
 And we entreat Thee, that all men, whom Thou
 Hast gifted with great minds, may love Thee well,
 And praise Thee for their powers, and use them most
 Humbly and holily, and, lever-like,
 Act but in lifting up the mass of mind
 About them, knowing well that they shall be
 Questioned by Thee of deeds the tongue or pen
 Hath done or caused; inspire them with delight
 And power to treat of noble themes and things
 Worthily, and to leave the low and mean,
 Things born of vice or day-lived fashion, in
 Their naked, native folly;—make them know
 Fine thoughts are wealth, for the right use of which
 Men are and ought to be accountable,
 If not to thee, to those they influence;
 Grant this, we pray Thee, and that all who read
 Or utter noble thoughts, may make them theirs,
 And thank God for them, to the betterment
 Of their succeeding life;—that all who lead
 The general sense and taste, too apt, perchance,
 To be led, keep in mind the mighty good
 They may achieve, and are in conscience bound,
 And duty to attempt, unceasingly,
 To compass;—May our country ever lead
 The world, for she is worthiest, and may all
 Profit by her example, and adopt
 Her course, wherever great, or free, or just.

NOTICE. The Editor has at last returned home, and will endeavor speedily to "bring up" the Journal, by publishing the last number of the year with a complete INDEX. The new year and new volume will commence January 1, 1852, and to mark more distinctly the *progressive* character of the Journal, it will be entitled, "THE COMMON SCHOOL JOURNAL AND EDUCATIONAL REFORMER," and it is hoped that Teachers will no longer forget that it is laboring for them, and cannot be expected to live without their aid.

LYCEUM LECTURES. The Editor has prepared several, which he should like to deliver, some of these Winter evenings. Terms, Ten Dollars. As he may not speak of their quality, he can only say, no satisfaction, no pay, beyond expenses.

 All Communications, Exchanges, and Books for review, must be directed to Wm. B. Fowle, West Newton, Mass.

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